the corruption of all inanimate bodies is called death:

- Mors ej us quod fuit ante;

And again,

[a] Quando aliud ex alio reficit natura,
nee ullam. Rem gigni patitur, nisi
morte adjutam aliena.

Ill like manner mortal is used by him for corruptible :

[b] Nam siquid mortale a cunctis
partibus esset, Ex oculis res quseque
repente erepta periret.

And this kind of language was very familiar with Heraclitus,[0] as appears from these passages of

his, *irvpOQ* 0avaroc, *a&piytvtmq' ical aepoq* Oavaroc vSari *yi-*
vecrtc" The death £>f fire is generation to air; and the death of air is generation to water ; — that is, the corruption of them; And again, *^vyr^<ny* Oavaroc,

•uSeup -yevlorflar *v$ari* Se Savaroc,
y*?v *yzvtcrQai'* **It** is death
to vapour or air, to be made water ; and death to water, to be made earth. — In which Heraclitus did but imitate Orpheus, as appears from this verse of his, cited by Clemens Alexandrinus :[d]

Besides which, there are many examples of this use of the word aflavaroe, in other Greek writers, and some in Aristotle[6] himself, who, speaking of the heavens, attributes *aOavaaia* and a§«m?c to them, as one and the same thing ; and also affirms, that the ancients therefore made heaven to be the seat of the Deity, o>c *ovra povov aOavarov,* as being only ircimortal, — that is, incorruptible.

» Lib. i. vers. 264, 265. [b] Lib. i. vers. 219.
[c] Vide Henr. Stephan. in Poesi Philosophic, p. 137.
[d] Stromat. lib.vi.cap. iLp. 476.

[9] De Coelo, lib. i. cap. Hi. p. 614, 615. torn. i. oper.